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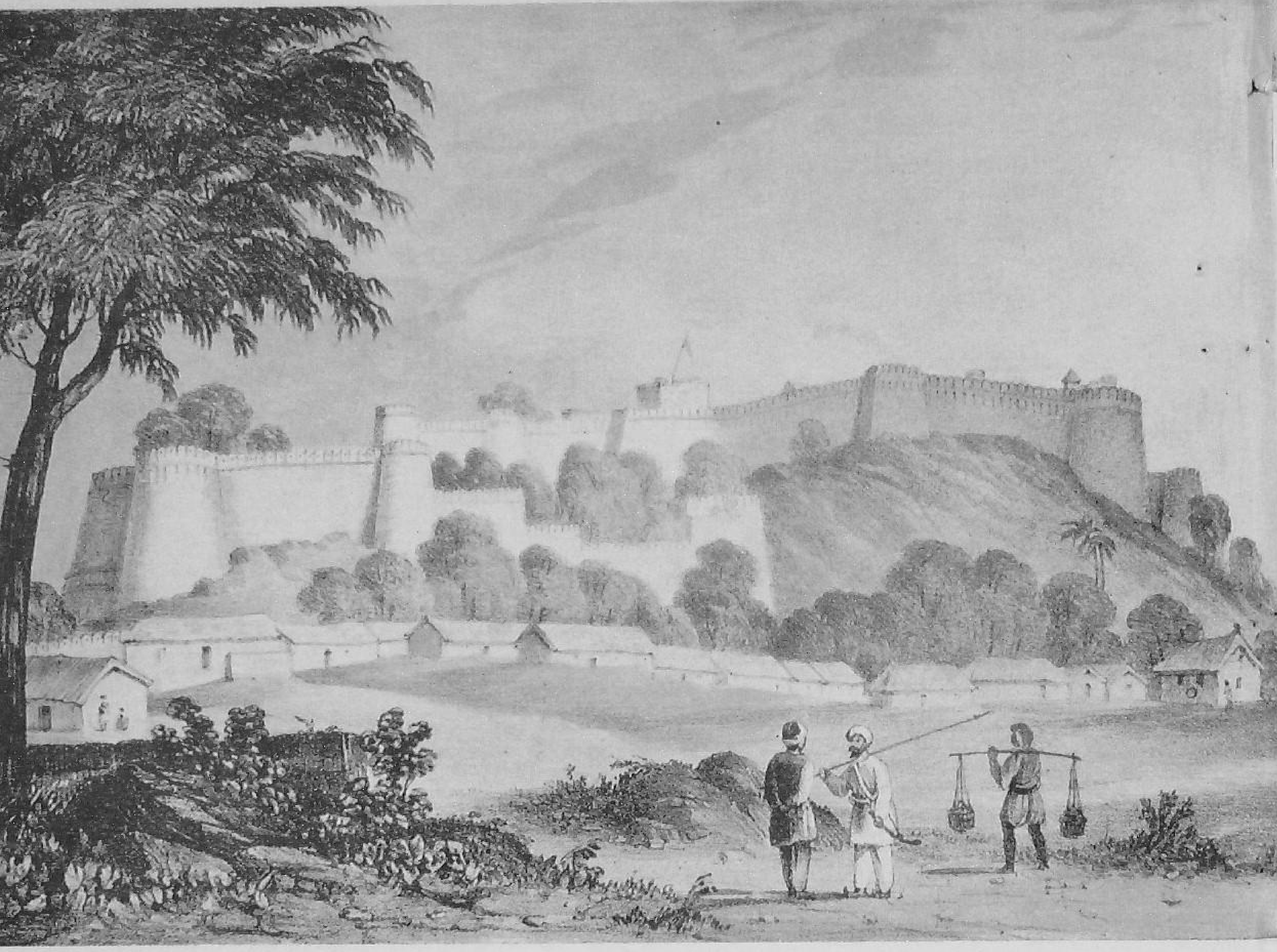
Gram Sevak

JUNE 1957



India is celebrating this year the centenary of its War of Independence in 1857. Jhansi, led by its valiant Maharani Lakshmi Bai, played a significant part in this national uprising. Above is the view of the fort of Jhansi as drawn by Captain Bellow in 1830.

AGRICULTURAL TRAINING SCHOOL
16 JUL 1957
PATTUKKOTTAI

ग्राम सेवक

GRAM SEVAK

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A GREAT OPPORTUNITY

LIFE IN our villages is changing very fast. Every other day we have a visitor from the towns and almost always the visitor goes back with the happy idea that things are moving fast.

But we should now ask ourselves the question: "Are we doing enough?" Sometimes we feel that we are doing just enough in order to get some help from the Project funds. Sometimes we undertake a new scheme because the Gram Sevak is interested in it. It also happens sometimes that an influential person shows interest in our village and so we come forward with some new schemes. In every case it is an outside agency which gives us the start.

According to the Evaluation Report issued recently by the Planning Commission, we have got into the habit of expecting the Government to set the ball rolling. Does this mean that we have lost our initiative to do things by ourselves? Does this mean again that this programme has not given us a self-sufficient plan in which we would require governmental help only as a supplement to our own effort?

This cannot be true because we have been, since time immemorial, evolving our own self-governing institutions to satisfy our needs—economic, social and cultural. At the same time it is true that we have been, since the commencement of this programme, accustomed to a certain amount of positive help and direction from the State. This has helped our people to find out new methods of community life. One such method is the Gramdan movement led by Vinobajee. Our Prime Minister himself has said that Gramdan villages offer the best field for working our programme of Community Development. Co-operative farming, about which there is so much talk today in this country, can develop successfully in such Gramdan villages. The Mussoorie Conference has called for complete co-operation between our workers and the Bhoodan workers. We should not therefore miss this great opportunity for bringing in a peaceful revolution through non-violent means.

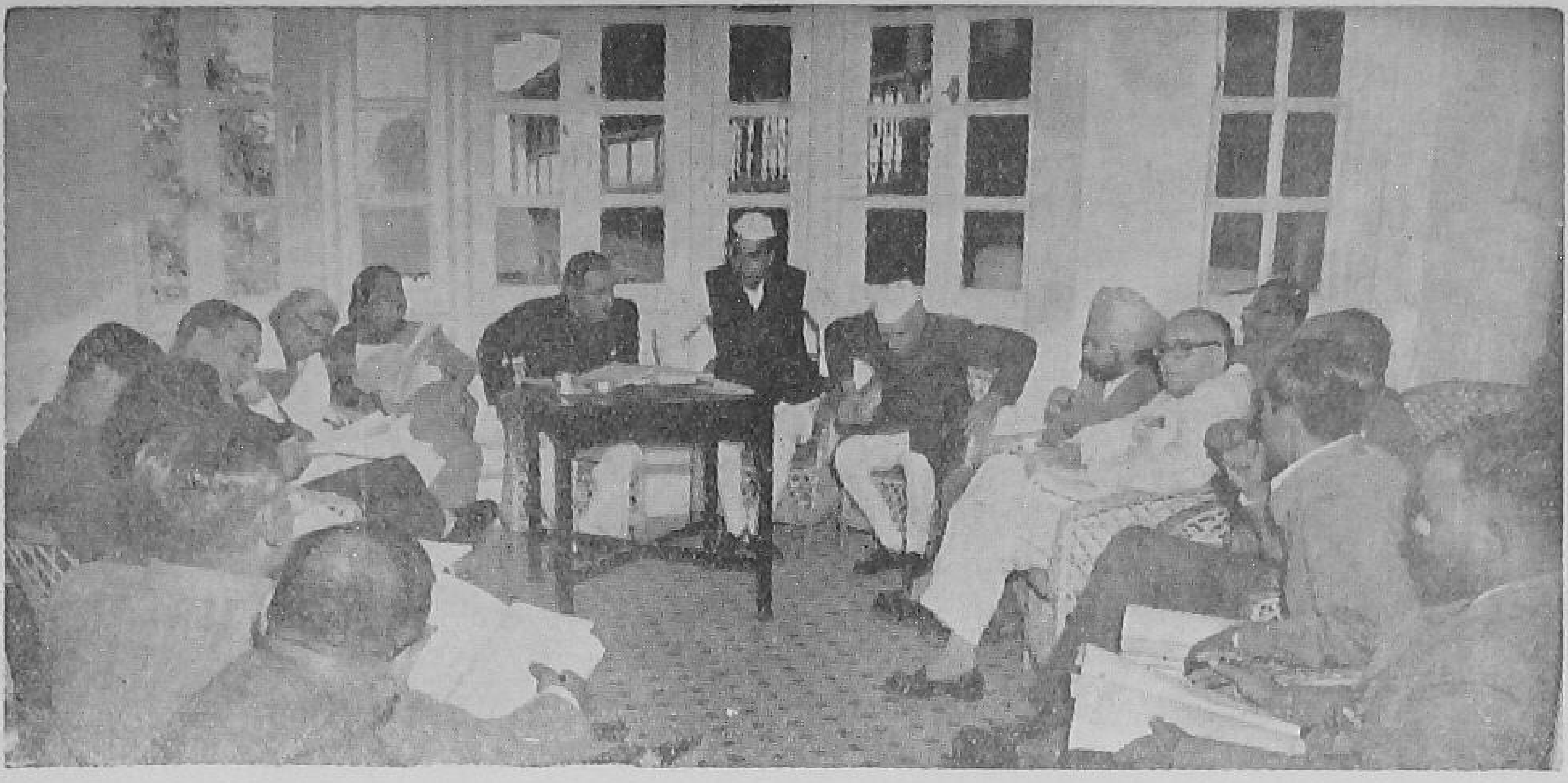
Our Gram Sevaks are competent to help in this great work. In proof of this, let us hear what Shri Jai Prakash Narain has to say about them.

"The Officers of the Village Level Workers working in various community development areas and N. E. S. centres in the country have, on the whole, a wider outlook than other Government servants because the former have a special training and different outlook of their service. As such while I would not hesitate to criticize the nature and outlook of the plans and programmes of work carried on in the Community Projects and N. E. S. centres, I would not do so in the case of these officers. The Bhoodan workers would be happy to seek and get the co-operation of these officers though the plans and projects differ much from the Sarvodaya movement."

—*Field Worker*

Mussoorie Scenes

Development Commissioner's Conference was held recently at Mussoorie



Prime Minister just about to leave a Sub-Committee meeting at Mussoorie.

With the Prime Minister in a Sub-Committee

S. N. Bhattacharyya

"WELL, frankly, I was a wee bit nervous," my friend exclaimed. I had asked him how he felt with the Prime Minister watching him and participating in the deliberations of a Sub-committee of the Mussoorie Conference.

Earlier in the day the Prime Minister had presided over the sixth Development Commissioner's Conference. After lunch, it was suggested that he might take a little rest as he was to go back to Chakratha the same evening. 'No' he said firmly, 'I will take part in all the discussions.'

So he came, along with the Minister for Community Development, and took his seat quietly. The Sub-committee was then discussing the question of youth organisations—how to revitalise them and make the members more effective.

There were, as usual, suggestions and ideas thrown up from all sides. Everyone agreed that they should be properly educated from the school stage. Someone suggested that there should be a scientific bias in their study.

'How would you do that?', suddenly interjected the Prime Minister, who was so long listening patiently.

'Through lecture courses', was the hesitant reply.

'Who would give the lectures in the villages?' the P.M. waited long for an answer. The poor village school teacher, another multi-purpose worker in the making, was the obvious choice.

'Let us come down to brass-tacks', the P.M. said. 'Do you mean to say that he is the proper man to deal with scientific subjects, and that too with school children? How many of your M.Sc's can do this job?'

He brought out the unreality involved in such a recommendation. There he gave some concrete suggestions. The Committee finally recommended the "development of a scientific and technical outlook in the children through well-contributed charts, models, toys and simple mechanical appliances which they should be encouraged to assemble and operate by themselves."

He was narrating his personal experience. In the Bata-town in Czechoslovakia, the children have a museum of their own, which they have converted into a workshop, making tiny things of the models displayed there. In one of the schools in Russia he found children making models of dams with simple materials like mud and wood.

"Go to any sea-beach in India, you will find young boys and girls making forts out of mere sand. Develop in them that sense of creative activity. Let them grow in the proper atmosphere."

One member suggested that the boys should know something about the natural sciences. They should know the names of plants, flowers and birds around them. Someone was of the view that they should also be familiar with the names of the butterflies. This was obviously too much.

And so the Prime Minister asked, "How many of you assembled here know the names of fifty birds, leave alone the butterflies?" Let them know about their village, their State and the country, India—he pleaded passionately. Let them know its geography, history and culture first.

The Sub-Committee recommended the acquiring of the basic knowledge of our country, its different geographical regions and people, their habits and customs; in short, a rudimentary knowledge of the history and geography of India.

Unfortunately, the Prime Minister could not give much time to this sub-committee. He had to attend three others. He had to go.

"His presence was very useful,' I remarked to the Chairman of the Sub-committee, just to bring out something more from him. He replied immediately: "I have learnt one big thing. It is that it was easy to recommend a thing, but difficult to execute. So only make such suggestions which can be implemented."

IMPORTANT NOTICE

THE EDITORIAL office of **Kurukshetra** and **Gram Sevak** has been shifted from the Old Secretariat, Delhi to the Ministry of Community Development, Multi-storeyed Building, Queen Victoria Road, New Delhi.

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ONE DRONE OF LAND

Wg. Cdr. M. Ramunny

SUJAO was not poor. He was a 'SARDAR'. He had plenty of land and buffaloes. When the sky became cloudy and the first rains fell his tenants came out from the hills to plough his land. They had done it for Sujao, his father and his grand-father.

When the tribals of his area had rebelled against the Maharaja, his grand-father had walked for two days and reached the Palace. After waiting for two days at the gate and paying half his wealth (a bare two rupees) to the guard he was given an audience. He explained the situation to the Maharaja who sent two of his Police officers with him. He had showed the hide-out and the leaders were arrested.

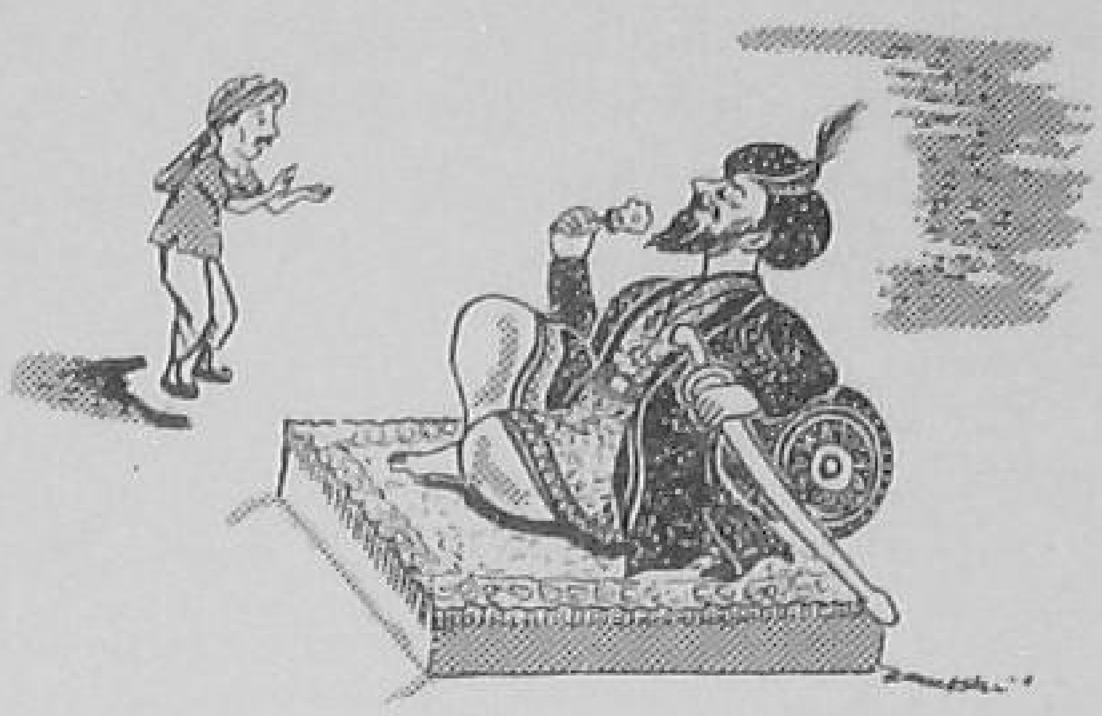
The Maharaja was pleased. He sent his Tehsildar to Sujao's house. His grand-father received him with all respect and grandeur he could muster. He stayed there for two days and while leaving said that the Maharaja had been pleased to grant him one drone of cultivable land. (One drone=6.4 acres). The old man did not know what a drone meant. He had only done *Jhuming* all his life as all his forefathers had done. He opened his eyes wide and asked,

"One drone! where?"

"Here, from there to there and from this *tilla* (hillock) to that tree" said the Tehsildar throwing his hands about.

Sujao's grand-father did not recognise the tree nor the *tilla*. Nobody could have. The entire area was a deep bamboo forest. They were standing on the verandah of their tong ghar on top of a high hill and Sujao's grand-father looked around and repeated, "One drone—one drone—my own—my own".

Before he regained his senses, the Tehsildar was preparing to leave.



For years the family *Jhumed* area after area—yes it was only areas. They knew not what was the length and breadth of the lands they cleared. After *Jhuming* they cultivated the land and *Jhumed* more land next year. More jungles were burnt.

Often in the evening he would sit on the verandah and look around as far as the eye could see and repeated 'one drone' to himself. The tribesmen who had rebelled had all gone. They disappeared into the far hills afraid of the hand of the law. Those who remained were easy prey to those officers who once a year visited the Chief's house.

The old Chief died on a rainy day. The last of the *jhum* fires were over and the seeds had already been sown. He was murmuring about his drone of land and his old wife was smoking the bamboo pipe when he breathed his last.

His sons took up his cultivation and cleared more jungles. Jack fruit trees and mango groves came up. Pine-apples were in plenty, *jhum* rice was piled in bamboo baskets. They built three, four and five houses. Officers visited them more often. They sent presents to the Maharaja. When he paid his 'Garchukti' (House Tax) he often brought many other things which the Tehsildar accepted without thanks. Sujao was young

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Wg. Commander M. Ramunny is the District Magistrate of Tripura.

when the last Maharaja died. Then there was a change. Sujao remembers very well that the Tehsildar was accompanied by some other well-dressed man. The Tehsildar would not sit in his presence. The new man asked a lot about the land Sujao had. He heard the story of the Maharaja's present from the Tehsildar. Somehow he left and they were all happy.

Further changes happened. A road was coming near their house. Sujao heard that a school was started a few miles away. More officers visited his house and took down a lot of notes.

"I want to see the Maharaja" said Sujao to one of them.

"The Maharaja is no longer here. He is a student in a far away place."

"But who rules us. Whom will I give my *Garchukti*."

"It is the people' Government. The Maharaja is no longer the ruler." Sujao was struck. "How can that be?".

"Yes things have changed and you will know it by and by".

To Sujao there was no change. He and his family cultivated the land, did his *jhum* and lived a happy life.

One morning he had just had his bath when a couple of officers turned up. They were strangers. "I am the new Tehsildar. The old man died last month." Introduced one of them. "We have come to measure your land."

"Measure my land! Why"

"Well you seem to have too much land"

"Too much! The Maharaja gave me one drone."

"Yes, but we shall measure one drone of land and the balance will be taken away from you."

The whole day they measured and found that Sujao had fifty drones of land. They fixed the boundary of one drone and left. Sujao and his family were left gazing over the fields that his father and grand-father had cleared and cultivated.

"Yes things have changed. I'll learn it by and by. The Maharaja has gone."

GRAMDAN

"OUR VILLAGE life, today is utterly scattered like sand particles. No Government, whether Socialist or Communist, can create a collective will in the village. Gramdan alone can reorganise and reconstruct the village and through it the nation. Gramdan alone can bring about a radical change in the economic and political structure of Indian society and establish real socialism in the country."

—*Jai Prakash Narain.*

HAMARA DESH

ENTERPRISE

A GROUP OF youths did not shave their beards for 30 months until their village, five miles from Kolhapur, had a school building.

The village had a primary school but no building, and the youths, desiring to take advantage of the National Extension Service, embarked upon the enterprise. But some villagers, allergic to a new leadership, started putting spokes in the wheel with the result that the project was wrecked. But the youths took a vow that they would not shave their beards until their village had a school building. They launched a house-to-house campaign in this behalf and succeeded.

STRANGE "TOURIST"

AMONG 600 tourists from India and abroad who arrived in Kashmir on May 30 last was a strange visitor, who made 200-mile road journey "without paying any fare". It was a five-foot long thick black serpent who had found a place in the engine of a bus at Jammu.

The driver thought there was trouble with the engine when suddenly the bus stopped on the new Badsha bridge in Srinagar. On opening the bonnet, he found a "visitor", who hissed and raised its hood. Among hundreds of people, who collected on the bridge, a snake charmer came forward and took away the serpent as his "guest".

BUSINESS IN FROGS

BUSINESS IN frogs has become a flourishing trade in the coastal region of Kerala, freshly caught frogs fetching over 70 NP per pound.

Two firms engaged in exporting frozen prawns, have now taken to exporting frog meat to America where it is stated, it is largely consumed. One of these, during the last six months, exported about a lakh and quarter lbs. of frozen frog meat to America.

EXAMINATION HOWLERS

THE chairman of the People's Republic of China is Dr Rajendra Prasad and the fastest human being is Mahatma Gandhi" (probably derived from fasting).

These were some of the typical howlers of the candidates, who appeared for the combined competitive examination for recruitment to the U.P. (Civil Executive), Police, Finance and Accounts services held in December, 1955.

Some other answers were: Ships are built in Kanpur, Mysore and Poona; India's most famous diamond is gold; vitamins are the inhabitants of Viet-Nam; fireworks get colours from the sun; tariff wall is wall of China and blue blood is the water of the sea.

The report of the U.P. Public Service Commission said that only 18 out of 1,034 candidates secured 60 per cent or more marks in general knowledge.

Smiles in Punjabi Folk-Lore

THE PUNJABIS are a virile, happy people with a keen sense of humour. They can smile at their own failings and laugh at their misfortunes. This trait of Punjabi character is adequately reflected in the folk-lore of the 'land of the five rivers'. There are numerous folk songs and sayings in Punjabi folk-poetry which provoke a smile—even laughter. Some of them contain satirical remarks on the prevalent social conditions while others reflect the attitude of average Punjabi on life. The most popular themes to laugh at are: a mother-in-law, father-in-law, unmarried man, ill-matched couple, and an ugly woman. A mother-in-law appears to be most despised by the daughter-in-law.

One day a young damsel's brother comes to visit her. Much as she would like to give him a glass of milk, the mother-in-law offers him only cold water. The young daughter-in-law expresses her resentment in the following couplet:

"My brother had to sip cold water
Death be on thou buffalo, O mother-in-law."

This resentment is greatly increased as the young lady knows that her mother-in-law is unfair and partial. When her own brother visited a day earlier, the mother-in-law had offered him *sharbat*. The young girl speaks out her mind:

"My brother came and sugar was exhausted in all shops,

My mother-in-law's brother visited this place and sugar re-appeared in all shops."

The father-in-law too is the target of many a joke. Sometimes when the old man enters the house he fails to indicate his arrival by a cough. The young lady is unable to draw her veil and she protests in the following couplet:

"The old man makes no sound when he enters the courtyard,
Let a bell be hung round his neck."

An unemployed father-in-law is an object of ridicule. In a folk-song sung in chorus a woman is asked as to the profession of her father-in-law and the reply comes forth:

"My father-in-law has started a business
He bought a basket of locusts,
One locust died
My father-in-law lost nine hundred rupees."

'Sithnis' are a popular form of folk songs sung at the time of the reception of the marriage party. Here again the father-in-law becomes the target of jokes:

"Weaving is done in our courtyard,
Bridegroom's father is said to have only one eye,
We shall have to arrange for spectacles!"

A young girl is married to an old man. She hates it and expresses her hatred in no uncertain terms:

"O God,
Roof above the roof is my old man's house,
Curse O God that old man's house,
I remove my veil to find,
He is of my grand-father's age,
Curse O God, he is of my grand-father's age!"

Pitiable indeed is the lot of the old man who marries a young girl:

"The old man awakes his sleeping wife
He weeps and utters,
O girl, arise awake,
Toys are being sold in the street."

The young wife cannot forgive the man who arranged this unequal marriage:—

"Curse be on thee, O go-between,
Thou could find no man of my age."

Instances are also not wanting when a young girl with youthful spirits was married to a boy of ten or even less. She cannot but laugh at her plight:

"Wedded to a five year old boy,
I know not what to do
I carry him for play from street to street,
And the people take him for my brother."

The tall Punjabi wife feels ashamed of her small husband. Her friends make a fool of her. The girl's state of mind is well represented in the following couplets:—

"Father, why did you find for me a pigmy husband?
I dislike him,
I went up the top of the house and looked,
He appeared like a stone rolling towards the house."

And,
"After twelve years he went out earning,
But what did he earn? A stick!

O, father, how did you find this spouse for me?

He is smaller than the tail of my head."

Girls today, even in the countryside, do not like uneducated husbands. The minimum qualification prescribed is a pass in middle school examination—

"After twelve years he went out earning,
But what did he earn? a tape!

It is no use marrying a man who has not passed the Middle Examination."

In the entire household there is one man for whom the young wife has always a soft corner and he is the "devar"—younger brother of the husband. Husband's elder brother is not liked.

"My 'devar' is very mischievous,
He counts my teeth when I laugh!
Aha! he counts my teeth."

In another couplet she gives vent to her feelings towards her husband's elder brother:

"My jeth (husband's elder brother) shall not have even 'lassi',
Let the 'devar' drink milk as much as he can."

The rustic Punjabi can afford to ridicule his own way of life. He sums up his life's work in the following four lines:

"As a child I grazed the cattle,
As a young man I ploughed the fields,
In my old age, I took to 'Mala',
Thus did I pay off God's debt."

(Pran Nath Seth)

THE STORY OF WOOL

B. K. Sinha

IN SPITE of the many handicaps, India produces annually some 72 million pounds of greasy wool and another 60 million pounds of clean wool, valued at Rs. 150 million.

This is hardly two per cent of world wool production and 14 per cent of world's total wool clip suitable for carpet manufacture. Commercially, Indian wool goes as the best luxury carpet type and is denoted as the 'East India' wool in world markets.

Twenty-four million pounds of India's wool go to meet indigenous demands, leaving an exportable surplus of 36 million pounds. Exports are steadily rising, the export trade providing employment to four lakh people, including shearers, merchants, commission agents and financiers.

Wool, the international animal fibre and its use date back to pre-historic times. It is probable that the stone age man used sheep-skin with its wool to wear. Sheep were the very first of animals to be domesticated by man.

Evidence available points to Tellasmar as the place where sheep were raised prior to 4,200 B.C.! Like the spread of civilization, sheep originated and spread from Asia Minor to the various regions of the earth.

Wool is animal hair, yet different from other animal hair. Like other hair, it develops from follicles of the skin of the sheep, the density of growth depending upon the breed, and in a breed upon the health of the individual. If left without shearing, it continuously grows, unlike hair which is shed when it reaches a certain growth stage. It is finer, softer, easier to spin and absorbs dye, all in contrast to hair.

More than 200 breeds of sheep of the world each produce a different type of wool. From the utility point of view, however, there are four types—the Merino, the Cross-bred, the British and the Carpet.

Originally from Spain, the Merino is now reared in many countries, its wool being soft, fine, strong and elastic. The Cross-breds are the hybrid varieties obtained from crossing the Merino with indigenous breeds, the Cross-breds' wool being fine and long, and in great demand for the production of apparel.

British wools too are used for apparel Farmers breed these dual-purpose breeds. The last, the Carpet Wool types, come from undeveloped sheep from Asia, Russia, North Africa and parts of Southern Europe. These are light, coarse, uneven and 'kemy', useful only for making carpets and weaving low grade blankets and coarse clothing.

Hence wool is either 'apparel' as in the first three types, or 'carpet' as in the last one. The world's wool is about 89 per cent apparel wool and the rest carpet wool.

The fleece coming from the shoulder, back and withers is the 'body wool', and is given the first grade, while that from the belly, legs and britch forms 'skirting wool', and is given the second.

In fixing up the worth of any particular sample of wool, several things are taken into consideration—its firmness, length, strength, elasticity, crimp, kemp, hairiness, colour, lustre, felting, resilience, rigidity, moisture content, yield, shrinkage and specific gravity.

The demand for wool is because of its special qualities: it is a poor conductor of electricity; it is hygroscopic, resists changes in temperature; absorbs water without losing its physical properties; does not easily catch fire. It is these that make people say 'there is no substitute for wool'.

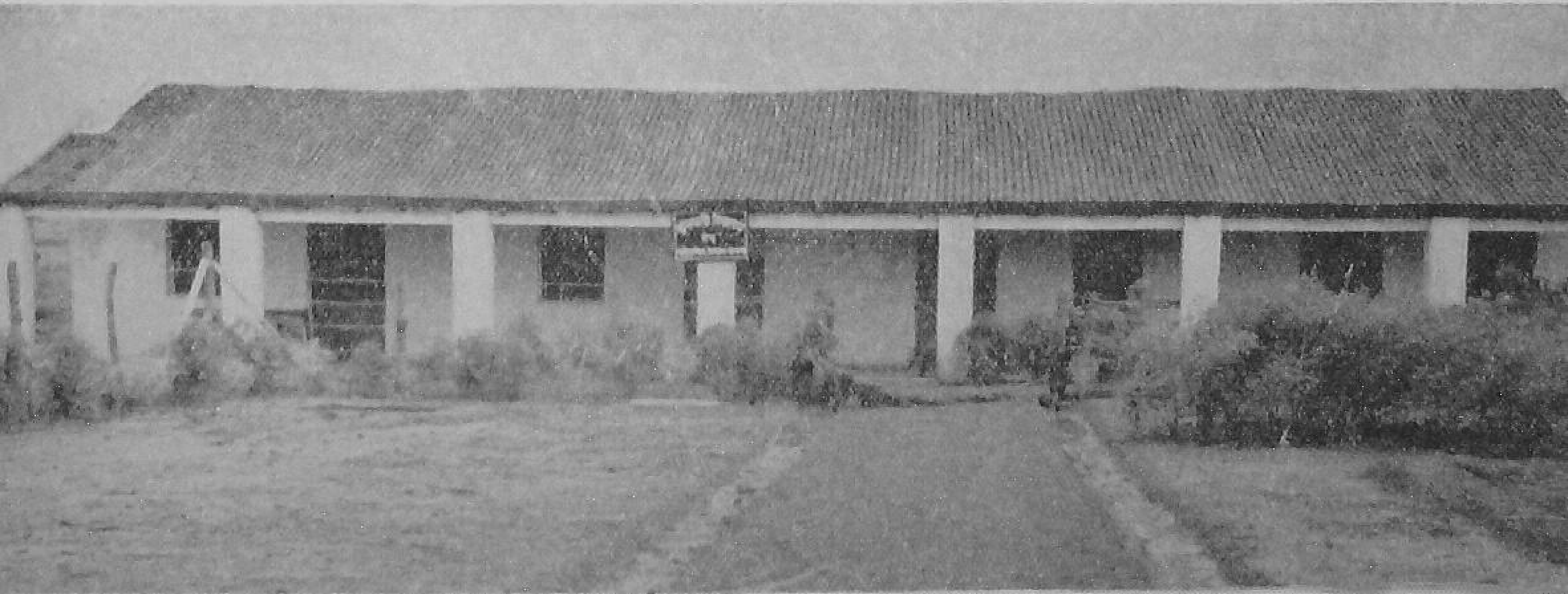
Indian-produced carpets, hosiery, druggets, 'namdas' or felts and blankets are famous. Thousands of village artisans work on these as a cottage industry. In addition, there are 16 wool-spinning and weaving mills, which mostly utilize imported wool for the manufacture of superior clothing.

Samaj Sadan (Community Hall)—a welfare centre for Adivasis in Hetha village of Community Project, Ranchi

NEW LIFE IN ANCIENT VILLAGES

Inhabited by the Adivasis, Ranchi is a backward area of Bihar. Since the inauguration of Community Development work in this region a new life is now visible. In the following pages, we give a few pictures taken by our staff photographer during his recent visit to the Community Project, Ranchi. These pictures tell their own story.

A basic school constructed by the villagers through voluntary labour



Mandar Project office—a self-sufficient colony for the Project with administrative offices, health centre, industrial centre, recreation club, reading room, etc.

Land has been distributed to the l
shows the land distribution ce

These are the persons who brought about this change. A view of the monthly meeting of the Village Level Workers of Community Project, Ranchi

NEW L

The Japanese method of rice cu

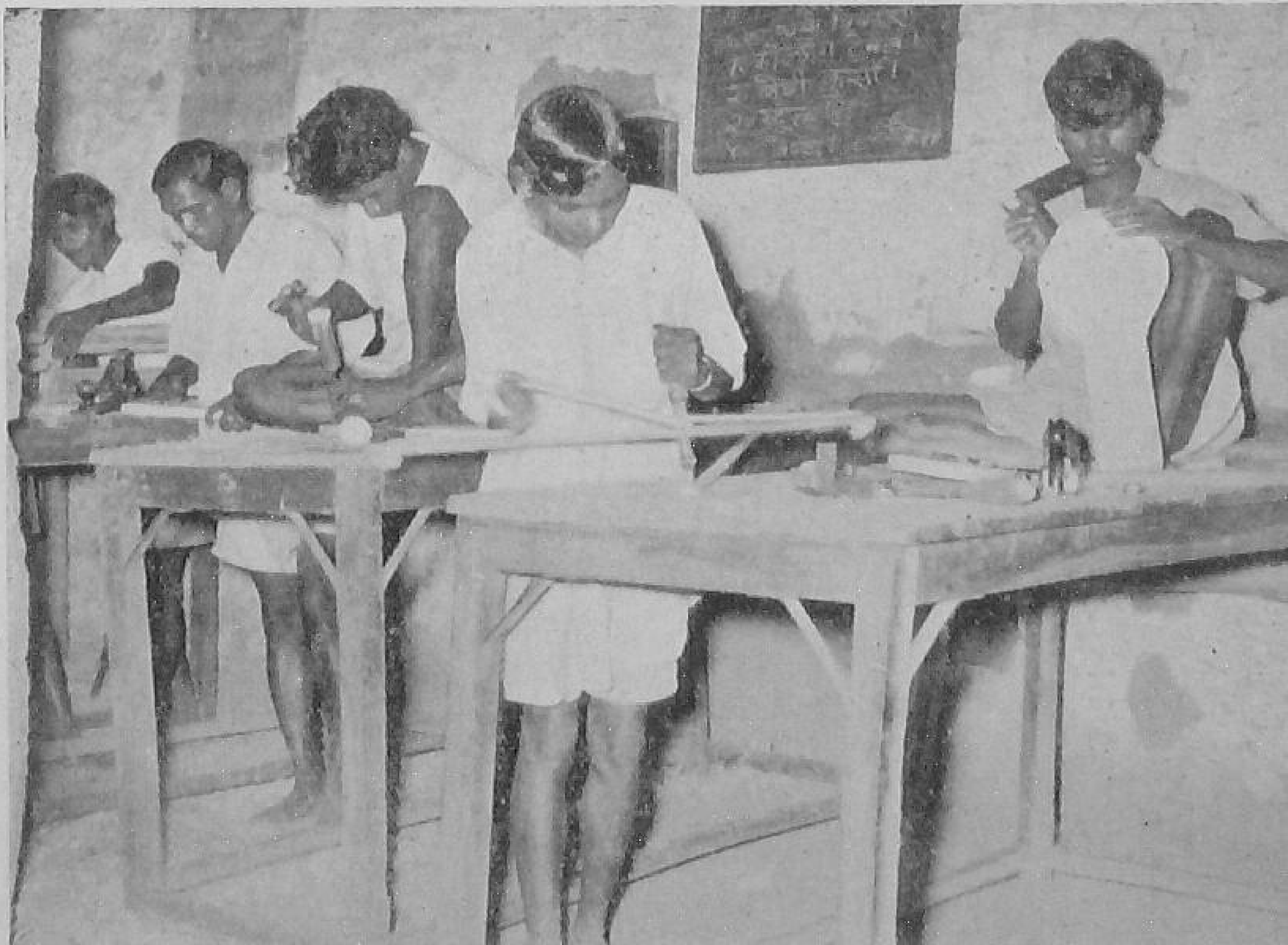
Women have not been neglected. Adivasi girls receiving training in knitting at a Knitting and Embroidery Centre

dless in this area. The picture
mony at village Bucha-Opa

IFE IN ANCIENT VILLAGES

Adivasi boys are imparted training in crafts

vation has given rich dividends



A Cultural Show put up in one of the villages of the Ranchi Block. A dance drama from Ramayana enacted by Adivasi boys and girls

Jitia dance by the Adivasis

I CAN NEVER FORGET

THE FOUNTAIN WELL

HAVE you ever heard that human beings opened a well overnight other than devils. Women folk of the village were surprised to see that a well was opened in the river basin overnight.

For a long period, the villagers of Varapalayam, Kundadam NES Block, Coimbatore Dt., have followed the policy of collecting money from the public just as in the toll gate for sinking a fountain well in the river *Uppar* for drinking water. But this year due to some misunderstanding nobody came forward for collection of money to dig the well as usual. People were unable to get their drinking water in sufficient quantity and each of them began to taunt others for the non co-operation.

On 16th April 1957, the villagers of Varapalayam gathered before a temple in the night to draw the next day's programme for conducting the 'Group Level Sports'. In course of discussion, one of them raised the point of drinking water problem. It was hot season and supply of water for next day's function was a difficult job. Suddenly an old man stood up and suggested that a fountain well be opened in the river. But none of them in the crowd came forward. To my great surprise, the old man brought the crow bar 'Mammatties', with a pan ready to march. I was desperate. I appealed to them and asked "Are we not bold enough to follow the old man?" 'Can't we challenge the old leadership?" My apeal hit the mark.

It was full moon and it influenced the tone and tempo of our work. The old leadership with fresh blood was challenged by the onslaught of new forces with young blood. We, 40 in number, toiled hard and at last after 4 hours of hard labour reached the bottom of the well. It was a great achievement for them and we rejoiced just as Tensing and Hillary when they reached the summit of the great Himalayas.—*R. Thiruvenk Ataswami.*

"WE DO NOT WANT PROJECT"

A SMALL village. The dwelling houses of the people were very poor. Some houses had no windows. Air or sunshine did not at all enter into their houses. The village people were passing their days very miserably.

Then came the Five Year Plan. Gradually the Project Personnel began to work in the small village. A few of the village people participated in the project work and others said, "We do not want the project".

It was a fine Sunday morning and I was inclined to have a respite by going to the village. Accordingly, I went to my old village. I first visited the house of an old lady. She had a house of two rooms—in one she cooked and in the other she slept. I peeped into the room where she was cooking. I stood before her and asked, "What are you doing? Are you keeping fit? I think the Project people are working in your village?" She could not reply to all my questions but replied to my last question. "Well, we do not want the Project. The Project has nothing for us. Will you please come and have your seat in the other room where there is light." I got an opportunity to ask her another question—"Well this is a very good room with light and air. But who made the windows?" She at once replied, "Some Gram Sevaks came and did this for me. They say they work in the Project." I remained silent for a moment and then asked her for a glass of water. She replied, "Wait, I shall fetch you pure water from that tube-well; this tube-well has been given to us from the Project." She then brought a glass of water for me. I drank the water and told her, "Look here old lady, you said you don't want the Project, but you have windows for your house, and water for your drink from the Projects. Please, therefore, do not say, Project does nothing." The old lady nodded her head and laughed.

(Pradip Chandra Hazarika)

ALL ABOUT GREEN MANURING-II

IN South India, a variety of Dhaincha (Sesbania Specibsa) is sown in a nursery bed. Its seedlings are transplanted on the borders of paddy fields. Since the plants are only planted on the borders of paddy fields they do not affect the paddy crop. One plant out of every four or five plants is left for seed. The remaining plants are ploughed under after the harvest of the first crop of paddy. The green manuring plants that are ploughed under serve as a green manure crop for the second following crop of paddy. In Northern India, this practice can be adopted with advantage where wheat is grown after paddy. The advantage of this method is that the seed of green manure is produced locally and the green manures help to raise the fertility which ultimately helps even the first crop of paddy.

Where a bumper yield for a green manure is obtained, a farmer can apply the production of green manure from one acre to four or five acres of his land. In such a case it might even be useful for the farmer to sow the green manure crop with the help of irrigation so that complete control is obtained.

Where fields are located near the jungle, jungle leaves can very well be used as a green manure. The leaves are collected and applied to the paddy fields at the time of pudding. Four to five days after pudding, the twigs and branches are picked up and the leaves would have rotted by then.

The green manuring is the means for improving the agricultural production particularly for a poor farmer as it requires practically no investment of money and can be carried out with one's own labour.

It is often argued that the growing of a green manure crop involves the loss of the kharif crop. This is not true in the case of paddy. Where irrigated wheat is grown the increase in the yield is much more than the loss of the kharif crop. Even in the case of rabi irrigated wheat, it is possible to practise green manuring by sowing green manure crop between the two lines of the kharif crop. If necessary distances between two rows of the kharif crops may be increased to accommodate the green manure crop or to prevent the green manure crop from competing for soil moisture with the kharif crop. The average yield of most of the grain crops is generally below 10 mds. per acre and the green manuring increases the yield by 2 to 3 mds. per acre. Even where the growing of green manure involves a loss of kharif crop, it should be possible for the farmer to put one-fifth of his area in the first year under green manure. The increase in yield that he would get from the one-fifth green manured area will compensate him for the loss of the kharif crop. In the second year he can green manure one-fourth of his land and one-third in the third year.

In many parts of India, the early showers are not dependable. There the green manure crop which is raised with early showers may not grow well. This should not be regarded as difficult; for the investment on green manuring is largely in the shape of family labour. As the fertility of the soil is built up by regular green manuring, the failures of green manure crop will be less frequent and the yield of kharif crop will be stabilised and would be less subject to changes.

If a wide variety of crops are selected to serve as green manure, it should be possible to cover every acre of fallow land with the green manure and every acre of paddy and irrigated wheat with green manure. For unirrigated land which produces millets, cotton or maize green manures can be grown between the rows of these crops by adjusting the spacing between the rows except in those areas where the rainfall is below 30 inches. For such areas, there should be a

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OUR TRAINING CENTRES

(Contributed)

DING Dong. . .Ding Dong. . .Ding Dong ..rang the bell. It was 6.30 winter morning. No, it is not an ordinary primary or secondary school, yet it is a school of its kind—the school where soldiers for Nation's biggest programme, in fact, one of the world's biggest programmes—the programme of building up a Nation—the Community Development Programme receive their training. What is after all Community Development Programme? In the words of our Prime Minister, it is the King Pin of the Five Year Plan. Further "The Community Development Schemes have now entered a new phase of their existence, a new Ministry of the Government of India deals with them and is named after them. Probably this is the only instance where a country has a special Ministry for community development". Before we achieved political independence, the leaders of India had been telling the people that in Free India there would be no shortage of any kind. The ordinary man would get his share and the land would flow with milk and honey. After achieving independence and even after a few years of it, it was found that the rural people, the people behind the plough, the men who produce food for us and those who constitute nearly 82% of the population of India and who live in 5,58,000 Indian villages, are living, as if, in air-tight compartments and really speaking they have not been reached and nothing tangible and substantial done for them. This was a great worry indeed for the Prime Minister of India and with great hopes and aspirations, the programme of Community Development was started on the 2nd October, 1952. The intention was to make it a multi-purpose programme encompassing agriculture, animal husbandry, irrigation, cooperation, public health, education, social education, communication, village industries, Panchayats and local self Government. In fact all aspects of life that relate to the 82 percent of India's teeming population.

In the beginning another important aspect of the programme was whether this should be manned by officials or non-officials. Some people seriously felt that a programme of the nature of Community Development could be looked after only by non-officials and not the officials of Government who were mostly used to bureaucratic methods. It goes to the credit of the Administrative Services that in course of less than a year of the launching of the programme, they proved that they could adapt themselves and can be friends, philosophers and guides of the people.

Whereas in the First Five Year Plan of India, the intention was to cover one-fourth of the country by Community Development Programme, the Second Five Year Plan aims at covering the entire country by this programme by the end of 1961. This naturally raises the question of training of personnel required for looking after these programmes in the rural areas. According to one estimate, the total number of personnel at various levels in the Community Development Programme by the end of the First Five Year Plan was 80,000. This number is likely to go up to 2 lakhs by the end of the Second Five Year Plan. The training of the workers of various categories have, therefore, received the most serious consideration of the different Ministries and particularly that of the Community Projects Administration (now a full-fledged Ministry). A large number of Training Centres have been started all over India. In the whole of the country, we have only three Centres so far for the training of Block Development Officers. The Block Development Officer is the person who is to work as the leader of the team at the block level. These Centres are located at Ranchi in Bihar, Nilokheri in Punjab, and Himayatsagar in Hyderabad (now Andhra Pradesh) and are known as Development Officers' Training Centres. Each course, at these Centres, consists of two months intensive training in all branches of

rural science. The day begins with manual work when the trainees, who are mostly Revenue Officers, but also include officers drawn from various other technical services like agriculture, cooperation, panchayats, industries, etc.; believing in the maxim of 'Example is better than precept', are engaged in construction of roads, preparation of vegetable plots, digging of compost pits, etc. It is the trainees who maintain and look after the extensive gardens and orchards of the Development Officers' Training Centre at Ranchi. This Centre has turned out so far 442 officers coming from various States of India.

After the manual work is over, the trainees get about an hour for bath and breakfast after which they come and take their seats in the class and the work begins at 9.30. The syllabus for the eight weeks course is essentially 'job oriented' and 'problem approach' and is divided into five heads, viz:—

(i) Understanding of the objectives;
(ii) Programme Building;
(iii) Programme Execution;
(iv) Administration, Staff, Administrative Control;
(v) Evaluation.

The teaching staff consists of the Principal, the Vice-Principal and two Instructors. The trainee-officers have the additional advantage of listening to the talks of some of the prominent persons who are specialists in their subjects and who are invited to come and give talks. The time-table drawn up for the training is very useful and keeps the trainee-officers busy from morning till late in the evening. The programme of training starts from early in the morning at 6.30 when the trainee-officers go out with spades, shovels, pick axes and baskets to take part in the manual labour class. This is followed from 9.30 a.m. by talks in the class room. This continues upto 4 p.m. with a break for lunch between 1 and 2.30 p.m. The trainee-officers take part in games between 4 to 5 p.m. and in the evening there is either a Cinema show when important informative films are shown to the trainees or some cultural programmes are put up by the trainee-officers themselves.

India, no doubt, has taken a lead in the matter of Community Development Programme and perhaps realising the importance of this kind of training, foreign Asian countries like Iraq, Iran and others have also started sending their officers for training in these Centres.

The Training Centres meant for the training of different categories of personnel have so far trained nearly 17,000 Village Level Workers, 1,500 men Social Education Organisers, 600 women Social Education Organisers, 900 Health personnel and more than 1,200 Block Development Officers, besides a large number of Extension Officers for Industries, Cooperation, Agriculture, etc.

ALL ABOUT GREEN MANURING

(*Continued from page 16*)

programme of planting trees, so that the supply of green leaves is available for composting. These leaves may be periodically plucked and added to the compost pits. Leaves of almost every tree can be added to the compost pit.

In some areas the growing of green manures is not popular because the stray cattle graze and destroy the green manure crops For such areas the village panchayats should be persuaded to take action against the owners of cattle so that stray cattle are controlled. The village Panchayats or village councils may be asked to prepare the programme of green manuring for the village and the production of seeds so that the village is self-sufficient in respect of green manure seeds. A campaign should be launched in the village and a few leading farmers should be persuaded to experiment with new types of green manures or novel practices of growing green manure crops so that on the basis of their experience others may learn. If every village plans for the systematic production of its own seed of green manure, little green manure seeds are likely to be required from the outside for any State in any year.

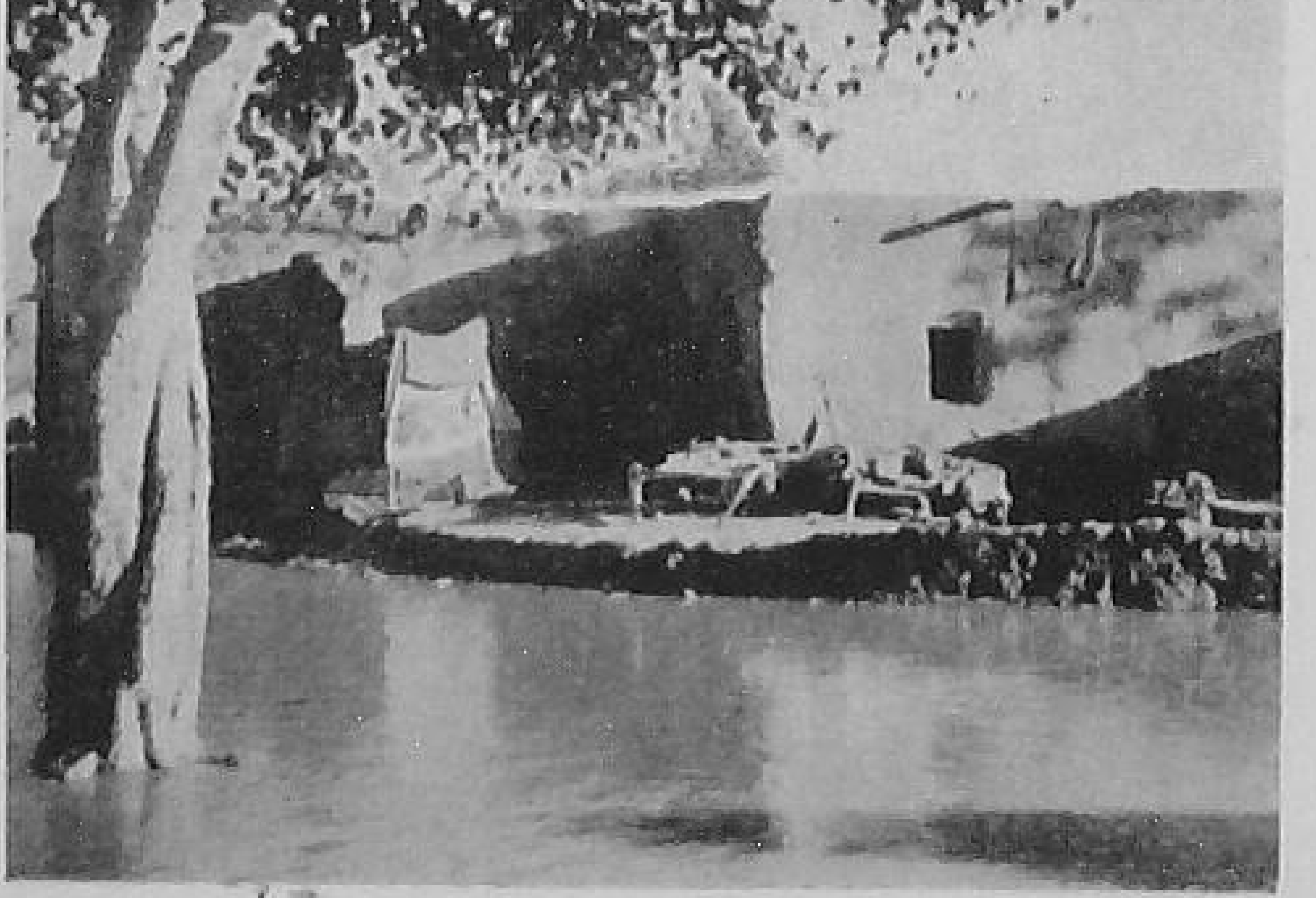
WE BUILT A NEW VILLAGE

MONDAY, OCTOBER 2, 1956, will go in the annals of village Rajgarh as a memorable day. Surrounded by despair, despondency and dejection the people of this village decided on this day to change their fate.

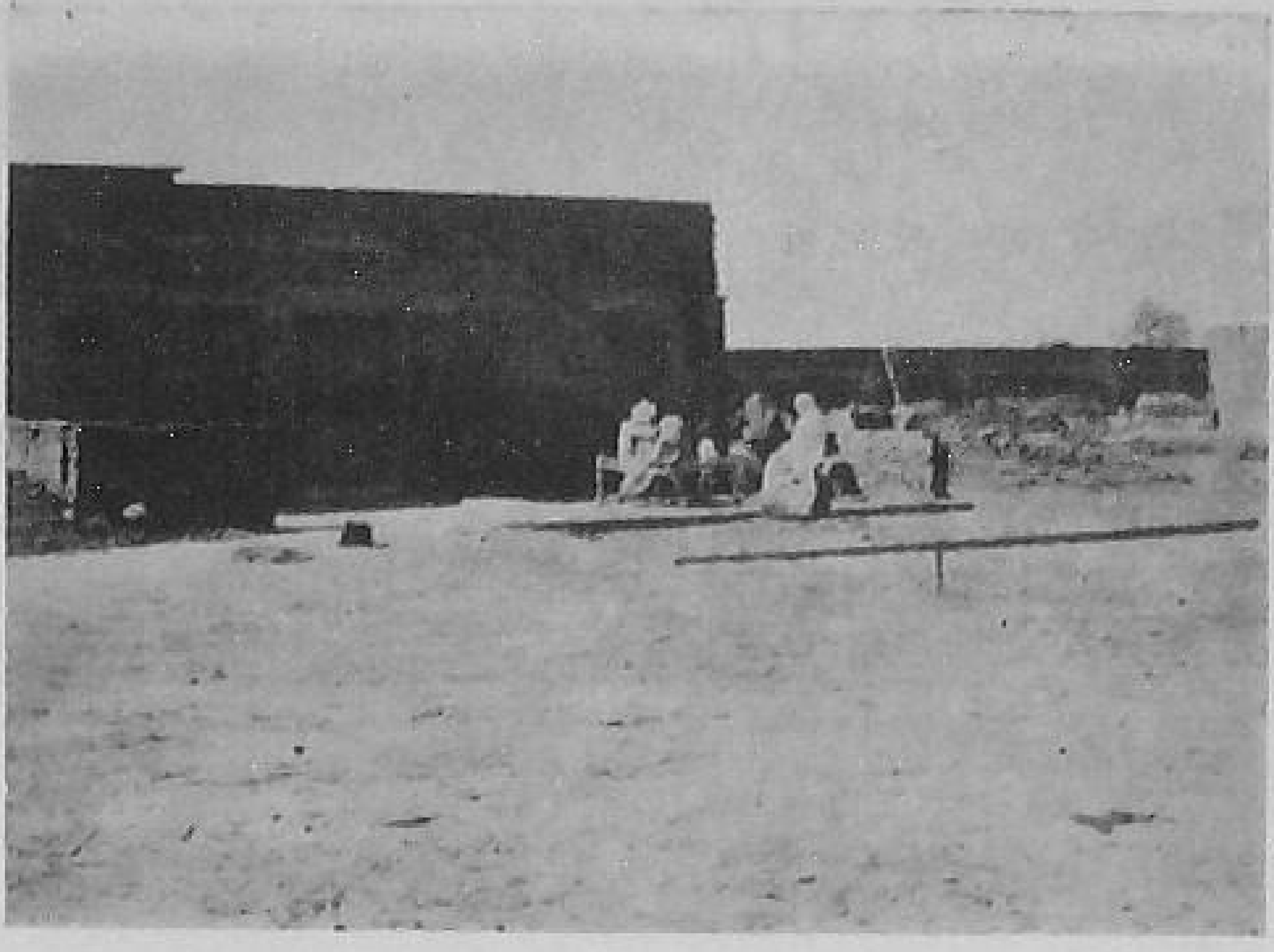
In the month of September, there were heavy rains in Patiala Tehsil. In low lying areas the crops were washed away, wells rendered useless due to rise of water level and water started oozing out from places like artisan wells, etc. Rajgarh, a village in Patiala N.E.S. Block, was the worst hit. Here the miniature village pond became a full-fledged five feet deep tank of water. Water level came up, in the village to the utter despair of 272 folks.

In one night, the walls of many houses were just big debris of marsh. In less than a week, whole of the village was like the ruins of Fatehpur Sikri.

We got the villagers twenty small tents which were pitched on the higher *shamlat* land. Some doles and relief in the form of food, cloth, etc., was given. But that was no permanent solution.



Rajgarh during floods



Rajgarh being rebuilt

Shri Keher Singh, a local villager who was in his early sixties but very young in spirits, thought of an idea. He approached us with the suggestion that as Government was giving loans under the Low Income Housing Scheme to the people in the urban areas, there was no reason why it should not be given to the rural populations. We approached the Deputy Commissioner and others who got us within a few weeks a housing loan of Rs. 50,000/- to be given in three instalments. All the villagers except a few liked the idea of making a village on modern lines with the sweat of their brow. After some persuasion, those who were reluctant also joined. The high *shamlat* land was cleared in five days and 32 bighas of it divided in 40 families.

In four months, construction work was started on a very large scale. Men, women and children all sank their differences and put up a joint effort. A neat, clean colony of forty houses started rising up. In the old village, the farmer's cattle, his children and other family members used to be huddled up in a small room. In one corner, a sick grand ma would lie while in another half a dozen animals. Along with all this, the housewife would cook *chappatis* while wiping off tears from her eyes caused by the smoke. This

(*Continued on page 21*)

A BENGALI FOLK TALE

THE BALD WIFE

Lal Behari Dey

A certain man had two wives, the younger of whom he loved more than the elder. The younger wife had two tufts of hair on her head, and the elder only one. The man went to a distant town for merchandise; so the two wives lived together in the house. But they hated each other: the younger one, who was her husband's favourite, ill-treated the other. She made her do all the menial work in the house; rebuked her all day and night; and did not give her enough to eat. One day the younger wife said to the elder, "Come and take away all the lice from the hair of my head." While the elder wife was searching among the younger one's hair for the vermin, one lock of hair by chance gave way; on which the younger one, mightily incensed, tore off the single tuft that was on the head of the elder wife, and drove her away from the house. The elder wife, now become completely bald, determined to go into the forest, and there either die of starvation or be devoured by some wild beast. On her way she passed by a cotton plant. She stopped near it, made for herself a broom with some sticks which lay about, and swept clean the ground round about the plant. The plant was much pleased, and gave her a blessing. She wended on her way, and now saw a plantain tree. She swept the ground round about the plantain tree which, being pleased with her, gave her a blessing. As she went on, she saw the shed of a Brahmani bull. As the shed was very dirty, she swept the place clean, on which the bull being much pleased, blessed her. She next saw a tulsi plant, bowed herself down before it, and cleaned the place round about, on which the plant gave her a blessing. As she was going on in her journey she saw a hut made of branches of trees and leaves, and near it a man sitting cross-legged, apparently absorbed in meditation. She stood for a moment behind the venerable muni. "Whoever you may be," he said, "come before me; do not stand behind me; if you do, I will reduce you to ashes." The woman, trembling with fear, stood before the muni. "Father Muni," answered the woman, "thou knowest how miserable I am, since thou art all-knowing. My husband does not love me, and his other wife, having torn off the only tuft of hair on my head, has driven me away from the house. Have pity upon me, Father Muni!" The Muni, continuing sitting, said, "Go into the tank which you see yonder. Plunge into the water only once, and then come to me again." The woman went to the tank, washed in it, and plunged into the water only once, according to the bidding of the Muni. When she got out of the water, what a change was seen in her! Her head was full of jet black hair, which was so long that it touched her heels; her complexion had become perfectly fair; and she looked young and beautiful. Filled with joy and gratitude, she went to the Muni, and bowed herself to the ground. The Muni said to her, "Rise, woman. Go inside the hut, and you will find a number of wicker baskets, and bring out any you like." The woman went into the hut, and selected a modest-looking basket. The Muni said, "Open the basket." She opened it, and found it filled with ingots of gold, pearls and all sorts of precious stones. The Muni said, "Woman, take that basket with you. It will never get empty. When you take away the present contents their room will be supplied by another set, and that by another, and that by another, and the basket will never become empty. Daughter, go in peace." The woman bowed herself down

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Prof. Lal Behari Dey was an authority on folk tales of Bengal. He was the first man to collect the folk tales of Bengal and compile them in his famous book "Folk Tales of Bengal". This story was first published in 1883.

to the ground in profound but silent gratitude, and went away.

As she was returning homewards with the basket in her hand, she passed by the tulsi plant whose bottom she had swept. The tulsi plant said to her, "Go in peace, child! thy husband will love thee warmly." She next came to the shed of the Brahmani bull, who gave her two shell ornaments which were twined round its horns, saying, "Daughter, take these shells, put them on your wrists, and whenever you shake either of them you will get whatever ornaments you wish to obtain." She then came to the plaintain tree, which gave her one of its broad leaves, saying, "Take, child, this leaf; and when you move it you will get not only all sorts of delicious plantains, but all kinds of agreeable food." She came last of all to the cotton plant, which gave her one of its own branches, saying, "Daughter, take this branch; and when you shake it you will get not only all sorts of cotton clothes, but also of silk and purple. Shake it now in my presence." She shook the branch, and a fabric of the finest glossy silk fell on her lap. She put on that silk cloth, and wended on her way with the shells on her wrists, and the basket and the branch and the leaf in her hands.

The younger wife was standing at the door of her house. When she saw a beautiful woman approach her, she could scracely believe her eyes. What a change! The old, bald hag turned into the very Queen of Beauty herself! The elder wife, now grown rich and beautiful, treated the younger wife with kindness. She gave her fine clothes, costly ornaments. But all to no purpose. The younger wife envied the beauty and hair of her associate. Having heard that she got it all from Father Muni in the forest, she determined to go there. Accordingly she started on her journey. She saw the cotton plant, but did nothing to it; she passed by the plaintain tree, the shed of the Brahmani bull, and the tulsi plant, without taking any notice of them. She approached the Muni. The Muni told her to bathe in the tank, and plunge only once into the water. She gave one plunge, at which she got a glorious head of hair and a beautifully fair complexion. She thought a second plunge would make her still more beautiful. Accordingly she plunged into the water again, and came out as bald and ugly as before. She came to the Muni, and wept. The sage drove her away, saying, "Be off, you disobedient woman. You will get no boon from me." She went back to her house mad with grief. The lord of the two women returned from his travels and was struck with the long locks and beauty of his first wife. He loved her dearly; and when he saw her secret and untold resources and her incredible wealth, he almost adored her. They lived together happily for many years, and had for their maid-servant the younger woman, who had been formerly his best beloved.

WE BUILT A NEW VILLAGE

(*Continued from page* 19)

was the condition in this old village. But now see the change. The animals are housed at the back of each house, a store provided for their fodder and also a little kitchen-garden. In the front portion, there are two living rooms, a kitchen and the store. This is the plan of every house. The Harijan houses contain just one living room less. The cost of a house for Harijans is Rs. 3500/- and that of the others nearly Rs. 6000/- each.

Now the tillers of the soil are enjoying the fruits of peoples' Raj.

After the third instalment, when all the houses, dispensary, school building, pucca manure pits, playgrounds, 30-ft wide pucca roads on all the sides of the village and electric connections are completed, Rajgarh will be a model village in the Punjab. It will be the symbol of India's urge for progress.

KALAKOTE

P. C. Pattanayak,
Social Education Organiser,
Parlakemidi, Ganjam, Orissa.

KALAKOTE is a village in the lap of hills and forests—far from the civilized world. Very rarely we can find a sophisticated, civilized, modern man in that remote dark region. It is doubtful whether any man from outside ever had been to that place three years back. The Sauras —a sect of the aboriginals of Orissa—live there in neat small houses, cultivating land in the forests. From time immemorial they have been inhabiting these wild abodes scarcely having opportunity to enjoy the fruits of modern civilization. But they possess the urge to make progress. As they come in contact with the neighbouring villages and the towns in the plains during their business transactions, they desire to be like others.

They had many difficulties. No good well for drinking water; no good school for education; no road for communication; no proper food or clothing and no improved methods of agriculture. All these stood in the way of their progress.

Three years ago, the national Extension Block at Varanasi was started. Kalakote was included in the Block. New light came into the darkness of Kalakote.

On a fine morning, people saw to their amazement, some Babus coming into the village. They were the extension workers of the Block. People at first looked at them with suspicion. But soon the suspicion faded out as the extension workers talked to the people very cordially and familiarly. Gradually they gained their confidence. They explained the aims and objects of the Block and the benefits accruing to the village during the Block period.

The village level worker of the village remained at Gumma as that was his headquarters. He often used to go to Kalakote. He mixed with the people and was thus able to arouse among them an urge for development.

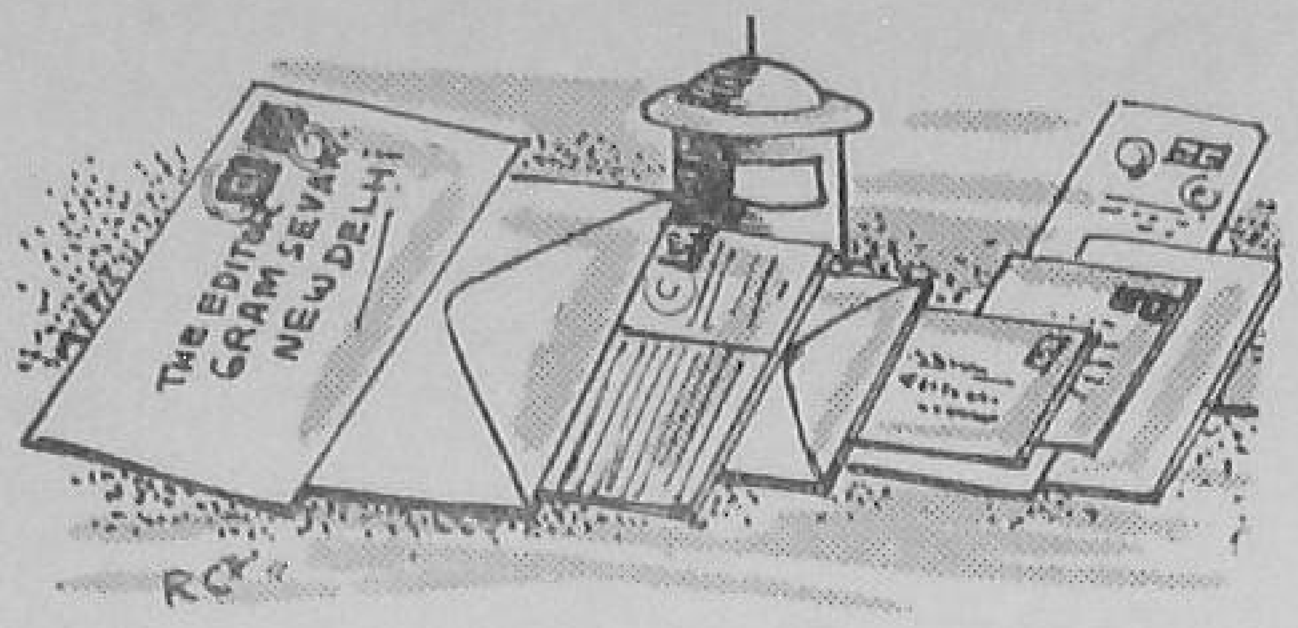
Gradually the work began. A well was excavated by the people with an aid from Block funds. The existing school was improved. The earth work of a new road done by the people themselves without any aid from outside. Now it is being converted into a *pucca* road by the National Extension Block.

"Come and see our village"—they tell every one. These half-naked people are now working for their development, inspired by a new spirit of self-improvement.

Kalakote will be the headquarters of a Gram Panchayat. Hence a Gram Sevak has been posted in this village. People have fully understood the utility of having a Gram Sevak in their village. Hence they are now constructing his residential quarters. They also propose to construct a recreation centre and to improve the existing school building. A graingolla cooperative society has been formed and the graingolla house will soon be constructed. People have taken to improved paddy seeds for better and more yield.

Recently, a huge *Adivasi Mela* was held at Kalakote. Thousands of Sauras of neighbouring villages gathered. A baby show was organized. Hundreds of mothers with babies were present. Seventy six dance-parties participated in the function. Prizes were distributed. Kalakote was bubbling with enthusiasm and mirth. A new surge has come into the life of Kalakote.

Now that the N.E.S. Block has been converted into a C.D. Block, the villagers will get more facilities and scope for development. They will no longer be backward.



READERS WRITE

A FAIR DEAL FOR GRAM SEVIKAS

Sir,

Our Prime Minister once said, "Success often comes to those who dare and act; it seldom goes to the timid." We, the Gram Sevaks and Gram Sevikas are trying to live up to this ideal but there are certain man-made hurdles which block our smooth progress. The task of Gram Sevikas in the villages is even more trying.

I will mention only a few of the difficulties which face the Gram Sevikas.

It is true that married couples among Gram Sevaks and Gram Sevikas are allowed to work at one place. But the work allocated to a Gram Sevika is very much more than what she can easily do. Gram Sevikas are sometime puzzled to see their tour programme which goes on like an endless caravan. Much relief can be given to a Gram Sevika if the services of a peon are made available to her. Gram Sevikas may also be exempted from making night halts as it will not be quite safe for young girls to stay out in the night.

The married couples among Gram Sevaks and Gram Sevikas should be posted in one circle. The Gram Sevika will thus get all possible help from her husband in discharging her duties. The couple will work with greater enthusiasm.

Mrs. Williams, Gram Sevika,
Mulug C.P. Warangal
Andhra Pradesh.

TRANSFERS DUE TO RE-ORGANISATION

Sir,

As a result of States Re-organization on November 1, 1956, services of some Gram Sevaks have been transferred from one region to another. They are experiencing great difficulty due to their ignorance of the language, customs, traditions, etc. All of them are, therefore, unhappy. The difficulties of those transferred from Vidarbha to Mahakosal as a result of the formation of Madhya Pradesh are really very great.

Through the columns of your esteemed journal I, therefore, approach the Minister of Community Development to help us in the matter. In this connection I would like to remind Shri S. K. Dey, about his own statement in his book entitled *Random Thought* which says: "Gram Sevaks should not be a burden on the village population or community."

T. Anandrao,
Gram Sevak, Bilaspur District, M.P.

LONG AND MONOTONUS FUTURE

Sir,

I would like to bring to your notice the long and monotonous future that awaits a Gram Sevak. I have been working as a Gram Sevak for the last two years. With pardonable pride, I would state that I have worked with sincerity and devotion. But some time when I think of my future, I shudder. Shall I retire as a Gram Sevak? That appears to be very monotonous and painful future. Seeing the length of the journey I have yet to cover, I am afraid, my enthusiasm may give way.*

I have met many other Gram Sevak friends who also share my views. With this state of mind one cannot put his best. I request you to kindly advise me on this subject in the next issue of *Gram Sevak*.

K. M. Puttaswamy,
Gram Sevak, NES Block,
Hosanagar (Mysore State).

*The future of a Gram Sevak is not so bleak as our friend Shri K. M. Puttaswamy has painted. Gram Sevaks have earned promotions in all States. For this you may please refer to April 1957 issue of *Gram Sevak*. We have in that issue, under our feature 'Questions and Answers', given statistics regarding the promotions of Gram Sevaks to higher posts. Those who work hard are bound to earn promotion.—Ed. *G. S.*

SELECTION OF S.E.O.s

Sir,

I fully agree with Shri M. Amin, Gram Sevak, that S.E.O.s should be selected from among the Gram Sevaks.

In the course of their work, the Gram. Sevaks come to know intimately all the problems of rural life. Their practical work in the field gives them sufficient training for more responsible work as an S.E.O. Besides, it will be a constant source of inspiration to work harder every day.

University degrees are good. But university degrees should not be the only consideration in selecting a candidate for the post of an S.E.O.

Baquer Faizullah,
Gram Sevak, Nizam Sagar, C.P.

RADIO SETS FOR GRAM SEVAKS

Sir,

Some of the Gram Sevaks are working at places where there is not even a sub-post-office. Due to postal difficulties we do not receive newspapers. I would, therefore, suggest that Gram Sevaks in such distant areas may be given a radio set to enable them to keep in touch with the latest news. This will be a community listening set and the villagers can also benefit from it.

Joginder Singh Thind,
Gram Sevak, C.D. Block,
Rajpura, Dist. Patiala, (Punjab).

Questions & Answers

Q. *How many Gram Sevaks will be working in India by the close of 1961.*

—M. M. Ansari

A. It is estimated that there will be about 40 thousand Gram Sevaks when the Second Five Year Plan comes to an end in 1961.

Q. *Can we use Service Stamps for despatch of articles and other material for publication in 'Gram Sevak'?*

—P. Balakrishna

A. We have discontinued the practice of paying honorarium for articles published in *Gram Sevak*. In view of this, there should be no objection to the use of Service Stamps for sending the articles to *Gram Sevak* which is an official organ of the Ministry of Community Development.

Q. *Is it not possible for you to send 'Gram Sevak' direct to us instead of routing it through the B.D.Os?*

—S. S. Sharma

A. There are some practical difficulties in despatching such a large number of magazines to Gram Sevaks who are spread into the remote corners of the country.

Q. *How many adult education centres have been opened all over the country? What is their total number in Bihar?*

—Narbada Prasad Singh

A. About 8,500 adult education centres have so far been opened in the areas covered by the Community Projects and N.E.S schemes. Out of these 3,325 centres are in Bihar.

Q. *I understand that Government of India is going to set up small industrial estates in the country to promote cottage industries. Will you throw some light?*

—S. J. Samuel

A. It is proposed to establish 20 small industrial estates at Community Development Block Headquarters. An expenditure of about two to three lakhs will be incurred on each of these estates.

Winnowing

Regd. D—877

An adult education class in a village of Batala Community Project in the Punjab

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